

*Theology vol 33*

An ACCOUNT  
OF THE  
REASONS

Why Many  
Citizens of EXON

HAVE

Withdrawn from the MINISTRY  
of Mr. JOS. HALLET and  
Mr. JAMES PEIRCE.

BEING AN

ANSWER

TO

Mr. PEIRCE'S  
STATE of the CASE.

*Edmund Howard*

EXON:  
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## An Account of the REASONS, &c.

**I**T was far from our Thoughts to have troubled the World with the History of our Case, if Mr. *Pierce* had not compell'd us thereto, by his Artificial Endeavours to make Men believe that he has had *unjust* and *unfair Treatment*, and (Case p. 7.) by his *challenging all the World to defend it*.

The Cause of our Contention is of a very high Nature, no less than the *Doctrine of the Trinity in Unity*, and of the *True Deity* of the Lord *Jesus Christ* as One God with the Father. Mr. *Pierce* confesses, (Ca. p. 3.) *This was the Cause of his and Mr. Hallet's being removed, because they would not own, THE SON OF GOD TO BE ONE GOD WITH THE FATHER.*

'Tis a plain Case, if He is not *One God with the Father*, He must be another God, or no God: And if they will not own *Christ's True Divinity*, We think it our absolute Duty not to own them for *Christ's Ministers*, or Ours. This one Passage alone, must with all good Christians, confute his whole Book, and answer every Objection in it; but, forasmuch as his Paper only gives Account, of this Matter being once laid before them, our Design at present is to give a little more Light into the several Steps antecedent to what is by Mr. *Peirce* related, and to answer his Objections.

For a long Tract of Years have the Dissenters of this City enjoy'd great Unity in Judgment and Tranquility thereby; but for some late Years, we have been fill'd with Disputes about Points of so high a Nature, as have given great Grief and Uneasiness to all good People, who could not bear to have such great Articles of Doctrine as the *Trinity*, and *Deity of Christ*, and the *Holy Ghost*, deny'd, or even call'd in Question; and very contrary Notions have been propagated with that Earnestness, as if all the World must come in to them, or be undone.

Upon



Upon the coming out of Mr. *Whiston's* Books, these new Notions about the *Trinity*, were toss'd about by Mr. *Hallet's* Accademicks, with too much Fondness. If their Tutor had used more serious Endeavours to withstand them, or even dissolv'd his Academy, (as he ought to have done, if nothing less would be effectual) much Evil might have been prevented: And surely something like this, would have been done, by him, if no more than a Bodily Distemper had crept in among them.

For more than two Years ago these Disputes appeared among the People, particularly in the House of a Layman, who Boarded some of Mr. *Hallet's* Pupils, the *Divinity of Christ* was disputed. These Errors spreading more and more, and it being now rumour'd, *That Three of our Ministers did favour them*, Mr. *Peirce* was applied to by three of his Friends, in a very respectful Way, only to desire him, *To assert in the Pulpit the Deity of Christ*; which they thought would put an effectual Stop to any further Progress of these Disputes. This Application was made to Mr. *Peirce* about May 30. 1717.

The *Lords-Day* after, he did vouchsafe to mention some Texts of Scripture which assert the *Godhead of Christ*, but introduced them with these Words, *That we need not be shy in giving him the Title, which we find the Scripture gives him over and over, or in asserting that he was God*: But then proceeded to state the new Notion of the *Unity of the Godhead*, which was delivered too fast for the Writers to follow, so as to be able to produce the intire Paragraph. This gave great Uneasiness.

Soon after there appeared a great Warmth in some of Mr. *Peirce's* intimate Friends, for what they call the *Inferiority*; meaning by it, *That Christ was a Being different from, and inferior to, the Father*. And Mr. *Stogdon*, that was known to have own'd these Notions, had a Certificate from Mr. *Peirce*, Mr. *Hallet*, &c. upon the Credit of which he was Ordained in another County, without renouncing his Errors, in which he was very bold.

One Mr. *Henry Atkins* asserting the *Deity of Christ* in Mr. *Peirce's* Pulpit, that Party gave out, *That they were promised by the Ministers, He should preach no more in their Pulpits*. And Mr. *Peirce* own'd, he thought there was such an Agreement, in Presence of two Ministers.

These Disputes by this time increased much, and grew very warm; and the Persons that adhered to the new Opinions began



began to boast of their *Numbers*, and of their *Strength* among the *Ministers*, even defying the Assembly to take Cognizance of it. And about *January* following, it was thought high Time for the Citizens to make a Publick Affair of it: Accordingly the Committee of Thirteen, with several other Citizens, met, and after consulting together, deputed four of their Body to lay the State of the City before their *Ministers*, and to desire them, *To preach in Defence of the Eternal Deity of Jesus Christ*. These Gentlemen were coldly received by some of the *Ministers*, and with some Resentment; And in what Manner the *Deity of Christ* was defended in Pursuance hereof, the Citizens need not be told.

It was *September 1718* before the *Assembly of Ministers* took Cognizance of it, when, after some Debate, each Minister stood up, and made a solemn Profession of his *Faith* in the *Trinity*; and it was the General Sence of the *Assembly*, *That there is but One God; and that the Father, Word, and Holy Spirit, is that One God*. This hath been cried out upon as a *Test, Imposition, Inquisition, &c.* when there was no *Test* offered, but every one solemnly professed his own Faith in what Words he pleased; so that all that Clamour was perfectly Groundless, and there is no Duty in the World can be clearer than this, that when some Ministers depart from the *Faith*, the Rest should agree in the *Faith* they thought it their Duty to the utmost of their Power to defend: If this proved an Occasion of making some Men suspected, it was a Consequence of their own *Error*, not of the others *Duty*. But the History of that Affair belongs not to this Paper. After this Declaration of the *Assembly of Ministers*, the City began to be pester'd with Blasphemous Pamphlets, asserting, *That to affirm a Trinity of Persons, was to deny the Unity of the Godhead* \*. *That the Father, Son, and Holy Ghost, are Three Distinct Beings* †. *That the Lord Christ was the Chief of all Subordinate Power* ‡. *That the Unity of the Godhead was only in the Father* §; disputing away every Perfection of the Lord *Jesus Christ*, as his *Eternity, Immensity, Omnipotence, Omniscience, &c.* \*\* And likewise questioning the *Deity of the Holy Ghost*: And among other Things telling us, *That it was never yet proved that Jesus Christ had a*  
*Humane*

\* *Innoc. Vind.* p. 9. † *Letter to the Dissenters.* ‡ *Innoc. Vind.* p. 5. § *Lett. to Dissenters, p. 12.* \*\* *Ans. to Mr. Trosse's Catech.*

*Humane Soul, but that the Logos, or Word, may well be supposed to supply the Place of a Humane Soul † : And that it was not necessary either to Faith or Salvation to believe the True Sence of Scripture † .* These horrible Pamphlets were industriously spread by the new Party, several of whom declared, *The Holy Ghost was not God at all.* And one of them in particular said, *That it was no Sin to say, that Jesus Christ is a Creature.* By whom these Pamphlets were written we know not.

In November 1718, the Committee of 13, seeing some of their Ministers would not make what Stand they ought against the spreading of those pernicious Errors, thought it necessary to come closer, and to desire of their Ministers, *To know what they did believe about these Matters themselves ? Therefore they intreated them to give them Satisfaction one of these Three Ways, Either in the Words of the First Article of the Church of England ; Or in the Words of the 6th Answer in the Assemblies Catechism ; Or as our own Assembly had agreed September before.* But neither of the Ministers, except one, would agree to either of these Proposals, to satisfy their Friends, or withstand such growing Evils. Mr. Peirce then and there declared for the Subordination of the Son, and said to this Purpose, *That he could not sign the Articles of the Church of England if it was now to be done.* And that the Assembly of Divines in their Catechism, went farther than they were warranted by the Word of God. And when Mr. Peirce askt one present, to name one Text, where Father must be taken essentially as comprehending the Three Divine Persons ? that of I. Cor. 15. 24. was alledged ; and it was told Mr. Peirce, *That either the Divine Nature of Christ must here be included under the word Father, or he must make such a God of Christ as after the Day of Judgment must have no Rule, Authority, or Power.* Mr. Peirce answered, *He could not help it, if the Scripture made him so.*

And whereas it had been long the Custom of our Congregations, frequently at the Close of the Psalm or Hymn to give Glory to the Father, Son, and Holy Ghost, as One God, about this time Mr. Peirce directs the Clerk what Psalms he should sing ; and gives positive Orders, *That they sing these without any Additions.* Which when complained of to Mr. Peirce, what he offered was to this Purpose, *that this Doxology*

† Lett. to Dissent. p. 28. † Innoc. Vind. p. 13.



ology was not *scriptural*. As if it were not agreeable to the Scripture to give Glory to God, Father, Son and Holy Ghost, to whose Service and Glory we are by our Baptism solemnly dedicated. And it is as much Scriptural now as it hath been this Five Year, during which time he permitted it to be sung. And though he pretends to be so much for *Liberty* and *Peace*, yet would he not yield to this, though told by a Gentleman of the Committee, at their Meeting in November last, *That his complying with this, together with the teaching the Assembly Catechism, would go a great Way to the Peace of the City.* We suppose, none will reckon this a Test, though Mr. Peirce would not comply with it.

And while he himself forbore to give Glory to the Holy Ghost, he tax'd another Minister for doing it.

And now the Citizens thought it high time to shif for themselves, and accordingly sent to some Eminent Ministers of London for Advice, whose Counsel was, *To call in some Neighbouring Ministers, who could best judge of these Matters upon the Place.* The Citizens followed their Advice, and called in Seven of their Neighbouring Ministers; which Mr. Peirce is pleased to name as Men pickt out for the Purpose. These seven drew up their Opinion, and then consulted many Ministers in several Counties on what they had drawn up, and having received the Approbation of a great Number of Ministers both in London and the Country.

They were called to meet a second time, which was the 4th of March, when they sat their Hands to their Advice, as what they would own and stand to, and is as follows.

I. **T**hat there are some Errors in Doctrine, that are a sufficient Foundation for the People to withdraw from the Communion of their Ministers, holding such Errors.

II. That the Denying the True and Proper Divinity of the Son of God, viz. that He is One God with the Father, is an Error of that Nature, contrary to the Holy Scriptures, and the Common Faith of the Reformed Churches.

III. That when so dangerous an Error is industriously propagated, to the overthrowing the Faith of many, We think it the Indispensible Duty of Ministers, (who are set for the Defence of the Gospel) earnestly to withstand it; and to give Reasonable Satisfaction to the People of their Soundness in the Faith. And we likewise recommend it to the People as their Duty, to hold fast the Truth in Love, avoiding Anger, Glamor, and Evil-speaking, and to behave themselves



*themselves with all Sincerity and Meekness, as becometh Christians.*

The Ministers directed the Citizens to no *Test* at all, nor sat up any *Inquisition*, as Mr. *Peirce* falsely and unjustly insinuates, (*pa.* 2.) but, as any one may see by the Paper it self, left it Discretionary to the People what they would take for Satisfaction.

The next Day the Committee of 13 met, when they desired Satisfaction from their Ministers concerning their Belief of the *true Deity of Jesus Christ*, offering to accept either of these four Ways of Trial as Satisfactory, Viz. *That the Son of God was One God with the Father*; Or, *That they would assent to the 1st Article of the Church of England*; Or, *The 6th Answer of the Assemblies Catechism*; Or, *The Declaration of our Ministers of the foregoing Assembly.*

These were plain Proposals, and that Minister that in such deplorable Circumstances of the City would not give a plain Answer to them, in order to discourage those dreadful Errors, and quiet the Minds of good People, by which they might be satisfied in their *Ministers* Soundness in so great a Point, they resolved to withdraw from. Mr. *Peirce* and Mr. *Hallet* absolutely refused to answer, or give Satisfaction in either of the 4 proposed Ways; upon which the Body of the Citizens with-drew from them soon after.

Mr. *Withers*, who offered Satisfaction in Bp. *Peirson's* Words, hath since seriously assented to the 1st Article of the Church of *England*, and is therefore received by his Hearers.

This is the short History of that sad Case, which Mr. *Peirce* hath given almost no Account of. It is now humbly appeal'd to all good People, by those that have no Design to fill the World with Noise and Contention, but are willing for once to lay before the Lovers of Truth this plain Narrative, Whether they have not dealt fairly in this Matter? And shall not think themselves concerned to take Notice of the Methods the Enemies of Truth may use to misrepresent them, or their Proceedings; they think they have great Reason to be satisfied in what is done, and accordingly they declare they are satisfied.

We shall now come to answer Mr. *Peirce's* Objections, in which we shall be short; because, 'tis evident to Considering Men, they are more Popular than Weighty. His not owning *that the Son of God is One God with the Father*, he acknowledges to be Cause of his being removed; this, as we before observed, is of Weight enough to silence all his Objections.

He pleads (*p. 2.*) *His Unanimous Call, &c.* And to this we answer, That it is indeed the more sad, that a Man so Unanimously Call'd and so Well Belov'd should unhappily fall into Errors, which we must forsake Father and Mother, and all the World, rather than wish God-speed unto; nor can we account for *Mr. Peirce's* accepting our Call, when he now owns he brought these Notions with him. He saith, *The Controversy is about explaining the Trinity.* But it is not about explaining it, but explaining it away; such an explaining it as is indeed a Denial of a *Trinity* in the *Unity of the Godhead.* They change the Use of the Word *Trinity* to a Sence of their own, and so deceive Plain People.

He farther pleads, that *in the raising this Controversy Mr. Hallet and He had not either of them the least Hand, and both endeavoured to still it when it made a Noise.* The meaning is, they would have had this new Opinion spread secretly, and go on smoothly among *Ministers and People*, and no Body make a Controversy of it; for, besides what is said before of *Mr. Peirce's* Proceedings and Declarations about this Matter, *Mr. Hallet* hath several times reported of *Mr. Peirce*, that *He propagated these Notions here*; and said downright, that *all this was owing to him.*

And yet *Mr. Hallet* himself hath since that spread their *Infamous Books*; changed his own *Doxology*, both in Prayer and Singing; and altered his *Benediction* from his usual Form, particularly in that Article, *the Communion of the Holy Ghost*, leaving out the Word *God*, which he was wont always to make use of before, as far as can be remembered. And in his *Sermons* hath given more Offence than any Man, by what he hath offered in Favour of these *new Notions* at several times, by strengthening the Hands of the Enemies of Truth, and by what we are loath to say, showing much Inconstancy in his *Conversation* about the *Matters of his own Faith.* But, to give Instances of what has been done by these two Ministers, in order to propagate and strengthen these *Notions*, is a Way of much more Clamour and Contention than the Bottom their Accusation rests upon, which is, That they have not, according to their bounden Duty, used their Endeavours to *preach down* and *discourage* those *dangerous Errors.* Surely their Duty was to convince Gain-sayers, as they are Men set for the Defence of the Gospel. But, indeed, this plain Part of their Duty has been too much neglected, and to this Purpose there is no Need to bring Witnesses: This was a main Part of the Work they were called



to, and paid for; to defend the Faith, but they have not defended it, but on the contrary have strengthened the Hands of the Adversaries of Truth, and discouraged those that would have preached down Error, and made a Stand against it. *Mr. Peirce* particularly called it an insulting him in his own Pulpit, when an Elder Neighbouring Minister took Occasion, at the Close of his Sermon, to offer some Proofs of *Christ's Deity*, with great Meekness and Modesty, without the least Reflection on any man.

They alledge, (p. 2.) *That they have endeavoured to still the Noise.* To which we answer: Preaching roundly and heartily against any Error, and openly avowing the true Faith, were best and properest Methods to have still'd it, if they had been so minded.

*Mr. Peirce* (p. 3.) saith, *I shall eng'd them thus: Gentlemen, is there any single Expression that any of you can charge me with using, either in Praying or Preaching, that hath been disagreeable to the Scriptures, &c.* Besides referring to the foregoing History, we think it no Merit in *Mr. Peirce* to avoid as much as possible the divulging these new Errors in the Pulpit, when this would have made his Hearers desert him much sooner than they did; and he is too great a Master at the Art of making Proselytes, to think this was a Way to serve his own Cause. 'Tis neglecting to do his Duty in Defence of the Truth, against those fatal and fundamental Errors, which have corrupted so many in this City, that is one main Thing we charge *Mr. Peirce* with: Not so much for preaching up these new Notions, as for not preaching them down.

What he calls an *Inquisition*, (p. 3.) worse than that of Spain, or Portugal, is evidently one of the plainest Duties in the World; that Men should be open in confessing their Faith, when Great and Necessary Reasons call them to it.

*Mr. Peirce* pleads farther, (p. 2.) *That if when the 7 Ministers were called in, 7 on the other side had been invited also, it might have done some good.* But how can he with any Modesty urge this, when He and *Mr. Hallet* both know, that it hath been seriously proposed to them, in the Name of several of the 7 Ministers, to try to be One by solemn Conference. And it was farther proposed, That if any evil Consequences were apprehended likely to arise from such Conferences, that every one should subscribe to keep all that past secret for a time: But neither *Mr. Peirce* nor *Mr. Hallet* would ever give Consent to such a Proposal. *Mr. W.*  
theys



thers indeed was alway willing, but Mr. Hallet and Mr. Peirce never would. And farther; when the 7 Ministers first met, it was agreed, before they had concluded, that 3 of their Number should wait upon Mr. Peirce; who did so, and offering to talk upon the Cbntroversy, he declined it.

And whereas Mr. Peirce has complained, *That he sent to two of his Congregation particularly to discourse them:* These Persons solemnly declare, *They have several times, since these Notions were advanced, reasoned with him on these Points, but could never have the least Satisfaction; and therefore despaired of any good Event of such a Meeting; and for this Reason alone declined it.*

The 3d and 4th Pages are taken up with what is said to have past between the Gentlemen and their Ministers, after the Ministers of the Country had left their General Rules of Advice with them the Day before. Here Mr. Peirce complains, *They could not have a Hearing before they were dismissed.* It was a Hearing the Gentlemen desired, and expected; a Hearing of their Faith against those gross Errors that were now filling City and Country: And what other Hearing would they have had that would not defend the true Faith, nor discover their own. The Scripture saith, *If a man come unto you, and bring not with him the Doctrine of Christ, we must not receive him,* II. John 10.

Mr. Peirce further complains of *Hast*; when the Contention had now lasted near two Years, and the Peoples Endeavours to engage their Ministers to withstand those Errors, had been repeated from May 30. 1717, to March 1718/9.

Mr. Peirce saith, *He would not declare the Son of God was One God with the Father, because it was a Test, and because it was not offered in Scripture Words.* To which we answer: The Scripture makes an open Confession of our Faith, when called thereto, not only a plain, but fundamental Duty, I. Pet. 3. 15, 16. Rom. 7. 9, 10. I. John 4. 25. Mark 10. 32, 33. Here is no Limitation to any Words and Phrases. Will not every Socinian, Arian, or Papist, subscribe any Text in the Bible that they count Scripture; And is there no Way to distinguish them, or keep our selves clear of them, if to say, *I will subscribe any Text in the Bible shall bring them off?* And it is very remarkable, that when Mr. Peirce made his Confession in the Assembly, (which was unsatisfactory to most that heard it) we are assured he had not one Scripture Phrase in it. And he himself, in a Sermon preacht since the Difference arose, hath declared.

that 'tis perhaps unavoidable to talk of these things without using other Words than those of Scripture.

Nor will these Men scruple the *Apostles Creed*, for a certain Reason, tho' yet they own it is not made up of Scripture Phrase.

This seems therefore only a Devise, to cover a Faith that must not yet be declared. *Christian Religion* is an open thing, and was never designed to be the subject of Quibble and Artifice; nor doth it allow us in any Ways, how specious soever, to evade one of the plainest Duties in the World; that is, to be open in the *Confession* of our Faith when called thereto, which is not barely to own that we believe the Scripture, but what we are convinc'd of by the Scriptures, and perswaded out of it, to believe in common with the Church of God.

And let us be suffered to ask Mr. Peirce, When he admits a Person to the *Lords-Supper*, or to have his Child Baptized, if he examines them about their Faith, and they answer like men in their own Words and Phrases, what they are convinced of out of the Scriptures: Is this a *Test*, or *Imposition*? Is this erecting an *Inquisition* to rack their Consciences worse than any in *Spain* or *Portugal*? And why should not Ministers be, on proper Occasions, as open with their Hearers, as they expect their Hearers should be with them, especially while their Office is to guide and help others Faith, which can badly be done by keeping their own to themselves.

Pa. 5. Mr. Peirce insists much upon it, that the *Proprietors of the Meeting-House acted by themselves, and did not call the People together*. The same Objection hath been made against the Committee of 13; to both which tis answered. They did act by themselves, and for themselves, but they knew, and were well assured, that those that love the Truth would be of their mind in the main. And sure, 'twas no unreasonable thing, to presume on their Consent, in a Matter of such Moment; or to suppose it to be no matter of Doubt with them, whether they should stand by the Doctrine of the *Trinity*, or not; or whether they should own the *Son of God* to be One God with the *Father*; or whether they should stand by those Ministers that will not profess and defend the true Faith; or leave the Meeting-Houses open to such: the Committee therefore though acting for themselves, yet were fully perswaded, that the People would concur with them herein; nor were they disappointed in their Hopes, for they have since had their Brethren together



in a great Body, who then declared themselves fully satisfied in the Measures that have been taken for the Security of their Faith, and heartily Thank'd them for it.

Pa. 6. Mr. Peirce suggests, *That he would have had those that were Dissatisfied to have withdrawn, and left the Place. i. e.* He would have had at least five Parts in six to have gone out of a House which was their own, and have left it to those who would have alter'd their *Faith and Manner of Worship*. And we appeal to the whole World, whether this be equitable? Or who are the People that should have withdrawn, whether the Greater Number, or the Less? But Mr. Peirce insists, *That this should have been try'd by a Vote*: This, we acknowledge, would have been a Regular Way, and such as we should have chosen in an Ordinary Case.

But Mr. Peirce owns, *That the Proprietors us'd, at other times, to leave the People to the Choice of their Ministers*; and thereby did virtually own their Right of concurring in the Disposal of their Pulpits: therefore the City will believe, that the Proprietors acting Alone in this Affair, was, Because they thought the Doctrine of the *Trinity*, and the *Deity of Christ*, were too great Matters to be offered to the Vote, or made the Subject of Contention.

We can't but complain of Mr. Peirce's Relation of the Conference he had with the 12 Gentlemen of the Committee, as being a Misrepresentation of it, as will appear from the following Paper, under the Hands of 10 of the Gentlemen.

**WE**, whose Names are under-written, think our selves oblig'd, both for the Truths sake, and in our own Vindication, to make the following Declaration, with respect to the Account Mr. Peirce hath given of his last Conference with us.

In General then we say, the Conference is greatly misrepresented; for he hath omitted some Things that were offer'd, and were very material: As, particularly, that it was proposed, *We would accept of the Ministers Assenting to the true and proper Deity of Christ, either in the Words of the Preposition then before them, Or of the First Article of the Church of England, Or of the 6th Answer in the Assemblies Catechism, Or of the Declaration of the Ministers assembled*



assembled in our City in September 1718; whereas Mr. Peirce only mentions the first, and omits the other three.

II. He hath misrepresented even that which was said, not relating it right, either as to the Manner or the Method in which it was spoken: And tho' this is not very material in it self, yet it shews, the Conference is not naturally represented, but artfully set out to serve a Design.

III. He hath represented several Things **AS SPOKEN AT THIS CONFERENCE**, which we are satisfied were not mentioned there at all; as particularly from these Words, pag. 4. line 13. But I had over and over declar'd, I would subscribe no Religious Test at all, that were not express'd in Scripture Words: that if they made it a Religious Test, that three and two make five, I would refuse to subscribe it; and I gave this as my Reason for my Stiffness, That I verily believed that the worst Mischief had been done to the Church of God, by imposing unscriptural *Creeds* or *Test* upon men: And that now God had stirred up a noble Spirit in Men in whom we little expected it, to plead against Impositions; and therefore I could not in Conscience tamely give up the Liberty they were so bravely defending. They said then, they had my Answer. *And those Words in the same page, line 37.* I told them, they knew I had several times declared, that in case they could heal the Breach, and continue to hold Communion with one another, I should be very glad to be Laid Aside, if that would be a Means to make Peace; and that I continued of the same mind still. And I said to them, Gentlemen, you see I cannot do what you desire; Is there any thing I can do beside, that will be of Service to the Peace of the Church? But had no Answer.

IV. *And whereas Mr. Peirce suggests, with respect to the final Message mentioned pa. 5. as if some of the Committee knew nothing of it. we certify, That it was put to the Vote, Whether we should discourse the Ministers a second time, and resolved in the Negative. And when they were consulting, who should let the Ministers know it, and one offering to do it, ask'd, What shall I say? It was replied, What you will. Then he said, I will tell them, If they have no more to say to us, we have no more to say to them. And when returned, being ask'd what had said, he repeated the same Words. And if this was not remembred by any then present, it must be imputed to that Concern and Surprize they*

they were in, when engaged in so melancholly a Work, tho' so absolutely necessary for the Preservation of Truth.

The Original Paper sign'd is lodg'd in the Hand of Mr. John Atkin.

Pa. 6. He chargeth a Little Book, lately publish'd, intituled, *Arius Detected*, with Weakness and ~~Blasphemy~~, and saith, *All Wise Men will despise it*. He should suffer Fools gladly, seeing he himself is Wise; 'tis by such Fools and foolish Books we hope such Wise Men as he shall be rebuk'd. And if he was not aware, that such weak Books would do much Hurt to his Cause, there would have been no Need of his Censure, much less of one so unjust and unreasonable. It seems evident how jealous Mr. Peirce is of his own Cause, that he is so forward to slur what ever is wrote against it. As to what he saith, (*Of the Books charging them with making Christ a Creature*); this Charge is scarcely true, for the Book only argues, that a Voluntary Production is a Creature; but doth not assert, that these men affirm Christ to be so. The only thing the Book charges is, *that Christ must be really so upon their Principles*. And whereas Mr. Peirce disclaims for Himself and his Followers the Name of *Arians*, for this Reason, because he disowns the peculiar Opinion of *Arius*; We say, that it is hard to know what the peculiar Opinion of *Arius* was; as it was for *Arius* himself to know his own, till his Scheme was ripen'd. We are sure the Opinions now going were the main Opinions of the *Arians* in the *Arian* Age, and what the Church of God have, in all Ages, accounted and called *Arian Principles*. No question Mr. Baxter is exact in his Account of their Principles, in his *Book of Councils*, pa. 48. for where he gives us pretty much of their History, before he would be careful to state their principles right. Now, he says, *the Arians Principles were these, that there are three Substances or Persons, Father, Son, and Holy Ghost; and that God did from all Eternity beget his only Son, by whom he made Time and all things. That this Person was a Voluntary Production of God, but of such a Nature, that he could not be changed. A perfect Creature of God, but not like any other Creature; or rather an Offspring, or Son of God, than a Creature. And that this Great Being served instead of a Soul to a Humane Body*. We think this Scheme, how horrible soever, is not fully so bad as the Answer to Mr.

*Bithorne*



Mr. Trolle; only this will allow a Voluntary Production to be call'd a *Creature*, which these Men will not. So that the Difference seems only about a Name, viz. Whether a Voluntary Production shall be term'd a *Creature*? Thus in every thing is the World abused by Quibbles, and Equivocations.

We hereby declare, we have no mind to fill the World with Contentions about our Affairs; And it is not Want of Compassion to any Man's Person or Family, but our plain and evident Duty to so great Truths as the Doctrine of the *Trinity*, and the *true Deity of Christ*, that hath compell'd us to do what we have done: And if Ministers will claim a Liberty to chuse a *New Faith*, the People will claim their Liberty to chuse *New Ministers*.

And now we appeal to the whole World, whether we had not just Cause of Uneasiness? Or whether 'tis a Crime in us, that we can't be satisfied to sit under the Ministry of one, who will not own the *Son of God* to be One God with the *Father*; nor worship or give Glory to the *Holy Ghost* as God at all: Or, because we can't join in Communion with those who declare, 'Tis no Sin to say *Christ is a Creature*, or deny the *Deity of the Holy Ghost*.

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FINIS.




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ERRATA. Pag. 5. Margin, l. 1. to Letter to Des.  
add pag. 5. Line 2. for pag. 12, insert pag. 17.



